The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual Philosophy.

For the Spiritual Age.

THE BASIC WORD OF THE OLD CHURCH.

No. III.

Beforetime in Israel, when a man went to inquire of God, thus he spake: "Come, let us go to the Seer; for he that is now called a Prophet, was beforetime called a Seer."—1st SAMUEL, 9: 9.

GENESIS.

"Abraham entertaineth three angels." Who were they? No matter who they were, only that our old churches insist that we entertain them now, 4000 years after they took dinner with Abraham, and forbid that we extend even a cup of cold water to the angels of to-day. The three angels are called three men. Were they in or out of the flesh? There is also a Lord there; and who was he?—a man of flesh or spirit? All is indefinite,—and where Lord, Angel, Man, is of the same personality, we cannot say how much was of this world, and how much of the other, or whether the account has any basis in fact, or is anything more than a traditional myth of an early age and people.

Josephus, in speaking of this and kindred matters, speaks in the same familiar way of God, Lord, Angel, Man, interchangeably, and also speaks of a "divine voice." As regards the dinner of which the angels partook, both Josephus and Philo say that it was only in *seeming* that they ate; but they, writing 2000 years after Abraham, and we 4000 years, know but very little whether the dinner was eaten materialwise or spiritualwise; and as the matter is of so much importance in our old theologies, we much regret that Abraham did not record the number of baskets he took up after the dinner was ended. If they were Spirits out of the flesh, then they ate only in appearance—the same as Jesus ate broiled fish and honey after his resurrection. Spiritual science of to-day clearly demonstrates this mode of being; for angels appear to our seeing mediums as being and doing as if in the flesh. Taking the account at its fullest worth, Abraham was a seeing medium, and addressed the familiar spirit as "My Lord." Josephus calls the chief of these angels God, in accordance with Bible usage of interchangeability of names—God, the "Word," also having the same significance.

This visit of the angels was to assure Abraham that his wife (Sarah) should bear a son in her old age, thus reversing physiological law. Sarah laughed at the familiar Lord on hearing the announcement. The Lord seemed not to have liked this doubting laughter of Sarah, and replied, "Is anything too hard for God? At the time appointed I will return unto thee." Sarah then denied that she did laugh, and the Lord declared that she did. This familiar talk between God and Sarah is not fully up to the spiritual needs of the 19th century, nor do our churches look seemly in the worship of these old relics.

"Lot entertaineth two angels, and worshipped prostrate to the ground." [Douay.] These angels also ate, but were they in or out of the flesh? It would appear that they were in, for the rowdies of Sodom saw them and sought to abuse them. This could hardly have been the case had they been spirits, neither could natural vision have beheld them. Lot carries his worshipping hospitality to a very great length, when he offers his two daughters, in place of the angels, to be abused by the evil men. These same daughters then get their father drunk, and have children by him. We do not think this to be very good Sunday school teaching for the present day.

"God came to Abimelech in a dream," and has some familiar talk with him on the subject of Abraham's wife. God heard the voice of Hagar's child, "and the angel of God called to Hagar out of heaven." God then tempts Abraham to kill Isaac as a sacrifice. Then "the angel of the Lord called to Abraham out of heaven," and told him to sacrifice a ram instead of his son. According to the Book of *Jasher*, while God was tempting Abraham to offer up Isaac, Satan was at the same time tempting the father to spare the son; but that when the Lord changed, and told Abraham to spare the child, then Satan caught the ram, and would have held him so that Abraham might slay his son. But Abraham got the ram from Satan, and slew him instead of his son. The angel then calls the second time out of heaven to bless Abraham for his willingness to sacrifice his son. Sarah dies, and Abraham seeks a burying-place. The people address him as the "prince of God," [Douay] and as my Lord.

Isaac married Rebekah, "and she went to inquire of the Lord." How did Rebekah inquire of the Lord"? by Seer or Prophet, as in our text? or was she a medium herself? Josephus says there were "great Lords among the Canaanites," but that Rebekah "inquired of God." From the ancient loose way of expression for the God-head, how can we decide the nature of Rebekah's inquiry? Granting the fact, let us suppose it a case of spiritual inquiry by prophet or medium, and as of the same worth as a similar inquiry made to-day. In trying the spirits of the infallible Word, our educational drilling bids us be mum, and mental imbecility and cowardice are thus churchwise perpetuated. Thus commanded to open our mouth and shut our eyes, we are ladled with brimstone, *a la* Mrs. Squeers, till we are scarecrows, by being scared by the tattered and patched Lord of Old Jewry.

We are not informed from this inquiry of the Lord, whether Rebekah was instructed in other matter than that "two manner of people" were to be born of her. Did she learn of her Lord how to practice on her husband, and how to wrong Esau out of his birthright? We shall soon see that Jacob was an apt child in the ways of his mother and his Lord. In the meantime, Abimelech came very near making another visit from God necessary to himself; for after having by the interposition of God, escaped the affair with Abraham's wife, he was startled by a window observation of Isaac and Rebekah, and inferred that they had not come to him in fullness of all the truth.

Jacob now goes to Padan-Aram unto Laban, his mother's brother. Night overtaking him on his way, he lay down to sleep, using stones for pillows. These not being "so soft as downy pillows are," were rather suggestive of a cramp in the neck and of cerebral disturbance generally; but even under these untoward conditions, he has a dream which makes a part of "the infallible word." The dream presents a tableau in rather clear outline of the up and down movement of angels through the spheres, well symbolized by a ladder. He also saw "the Lord leaning upon the ladder," [Douay] saying to him, "I am the Lord God of Abraham, and the God of Isaac. The land wherein thou sleepest I will give to thee and thy seed."

Jacob awoke trembling, but as the Lord had given him the land, he exclaims, "The Lord is in this place;" but either the aspect was not very beautiful of this land he had dreamed to himself, or he had not yet recovered equilibrium from the hard conditions of his pillow, for he exclaims, "How terrible is this place!" and being thus terrible, he infers that it can be "no other but the house of God and the gate of heaven."

Jacob then consecrates his stone pillow by pouring oil upon it; and after this oily libation, he enters into a pact with the God of his dream, saying that if God shall prosper him in all his ways, then the Lord shall be his God, and the consecrated stone "shall be called the house of God."

Now, taking this from the literal plane where mere intellect regards it as barbarous trash of no modern worth, and bringing it under modern spiritual vision, it may be seen at its true status. Admit Jacob to have been somewhat mediumistic, and we have the key to what he utters; very fallible, to be sure, and of no worth to us any farther than we wish to trace the varied unfoldings of the different ages from a common yet universal law of being. Jacob has his familiar spirit, whom he sees at the head of the ladder, and claiming to be the Lord God,—very like what we see in the present day, of some claiming very high names in the spheres, as their engineers.

Among devout worshippers of our day—not of very enlarged vision, to be sure—the immediate action of the Lord is claimed to themselves, sometimes by the personality of his appearance. We suppose that when spirit in form is thus recognized, it is some human or familiar spirit whom the Seer sees and names the Lord, or the spirit may claim the name. There is also the subjective mode of being, in which, perhaps, our spirits drink from the fount of all being without intermediate action of angels or spirits; but in whatever phase the mode of being is presented, the ancient darkness should be tried by the modern light, and not the modern light subjected to the ancient darkness.

If the Jewish, Christian, and all other so-called Sacred Scriptures are in part, or in full, according to their records, their solution can only be found in the spirit-intercourse of to-day. You who receive the old record as of trans-mundane origin, what know you of its truth, unless under like conditions like operations evolve similar phenomena by which to guage the ancient in parity with the modern claims? Else, what but an educational faith, glued to the mind, swallows the ancient camels and strains at the modern gnats? Tell us, Cambridge Professors and fossilized churches, how it is that the elder camels, salted with Lot's wife, are a more savory dish than the manna which now cometh down from heaven, but which you declare to be furnished by impostors, liars, cheats, Od Force, Fluid Action and the Devil? We might urge here, at the very first mouthful of the antiquated dish, that some of the dreams were of persons not exactly truthful when wide awake. Jacob lied away his brother's birthright, being instructed by his mother to do so. There is no baser sin than lying, and we should care but very little for the dreams of those who would lie when awake. Jacob, also, in his pact with his familiar God, sought rather to lay up treasures on earth than in heaven. This is not unlike some modern Spiritualists who have sought to find earthly treasure by aid of their familiar spirits. We shall see directly that Jacob was rather sharp in his practice. Perhaps for this reason his name is kept in sacred remembrance in our Sunday schools, even Unitarianwise, where the scholars can get their eye-teeth cut in learning the patriarchal mode of engineering.

[We sometimes follow the Douay version from the *Latin vulgate*, as it often appears more natural and less strained than James' version.]

Jacob pursued his journey towards his Uncle Laban,—met his cousin Rachel on the way,—fell in love with her,—worked for and obtained her in marriage; but on the bridal night her father substituted the elder sister (Leah) in place of Rachel, so that Jacob had to serve another seven years for Rachel. Thus he marries them both, "the one for beauty, the other for kin," but contrary to physiological law, of which he appears to have had no vision.

Josephus says that Jacob was drunk when Laban deceived him with his daughter Leah; but we shall soon have Jacob sober, and Laban put to the worse by Jacob's engineering. Passing over the domestic account of Jacob's household, where mandrakes were in demand, we come to the unique way of Jacob for increasing his flocks. Laban's sons were startled at the surprising success of Jacob's engineering, who thus waxes fat in the inverse ratio of Laban's leanness—his sons saying, "Jacob hath taken away all that was our father's, and of this hath he gotten all this glory; and Jacob beheld the countenance of Laban, and behold, it was not toward him as before." But very few countenances of the present day, we think, would have retained all their original brightness under like circumstances. Though Jacob assures Laban's sons, saying, "Thus God hath taken away the cattle of your father, and given them to me," and proves it by assuring the boys that the angel of God spoke in a dream to him, and showed him the way in which Laban's property was transferred to himself, the angel declaring himself "the God of Bethel, where thou anointedst the pillow, and where thou vowedst a vow unto me."

Thus we find this angel to be the "God of Bethel," who stood above the ladder that reached to heaven, now operating the machinery that was to turn Laban's cattle to Jacob. Laban did not understand this queer process of science, whether it was physiological or psychological, that showed the little joker so manifestly to the winning side of Jacob; nor was he quietly disposed in the loss of his property by this new process of "heads I win, &c.," instituted by Jacob.

Laban, however, did but reap what he had sowed. He began the thimble-rigging game, and played false to Jacob by placing one daughter in place of the other in Jacob's bridal bed. Jacob, thus "done" by Laban, gallantly married the two sisters as soon as he was sober; for it appears by Josephus and *Jasher*, that at the wedding-feast Jacob was "in drink and in the dark," the lights extinguished by Laban, who assured Jacob that such was the custom in the land. Ah, Jabob, "wine is a mocker;" nor was it very good beginning for posterity, that you should be drunk on your bridal night; nor are some of your other doings of the most acceptable to our 19th century schools, except to those of your Christian brethren who have very piously worshipped your old clothes through all the ages. To be sure, it is a little mortifying to behold, at the present day, your unsightly garments streaming in full breeze in our Sunday schools, amid as much halo as could surround the sacred breeches of Mohammed, and as sacredly anointed as your pillow at Bethel. When our progressive Unitarians also have you anointed in their Sunday schools, so as to be respectable with their orthodox brethren, there would seem but little hope of escape from the old superstitions. Happily the new cloth of the present unfolding can maintain its full integrity without being sewed upon the old as of infallible stuff.

Jacob is now directed by his familiar "God of Bethel" to return to his native country. Jacob makes a statement of the case to Rachel and Leah, who, though not making the most harmonious household, because of the mandrakes and their supposed Lucina qualities, resolve to join Jacob and his God of Bethel against their father, and are in favor of vamosing the plantation of Laban. They say to Jacob, "Have we anything left among the goods and inheritance of our father's house? Hath he not counted us as strangers, and sold us, and eaten up the price of us? But God hath taken our father's riches and delivered them to us and to our children; wherefore do all that God hath commanded thee."

We see how Jacob and his familiar spirit were working for each other agreeably to the pact made at Bethel. Jacob was to serve him as the Lord his God, and give him a tenth of all his riches, on condition that he should be returned prosperously to his native land. That time had now arrived, as announced by Jacob's familiar Lord, whom Rachel and Leah were disposed to serve as devoutly as Jacob; for, as they were taking leave of their father's house while he was away shearing sheep, Rachel stole her father's Gods, thus giving capital proof of being a legitimate link in this thriving household, and proving, too, that "God hath taken our father's riches and delivered them to us." It is not stated whether the Gods were gold or silver, or of the value of the golden calves.

Laban did not learn till the third day that Jacob had fled in his rather prosperous course as agreed upon Bethelwise. Laban pursued as the wrath to come to Jacob; but God came to Laban in a dream and told him to speak nothing harshly against Jacob. They meet, and Laban calmly expostulates, but will do him no evil, because of what the God of Jacob's father had said to him yesterday, and concludes by saying to Jacob, "Why hast thou stolen my Gods?" Jacob replies, and makes a statement of his stewardship, which shows Laban as willing to reap where he had not sowed. Jacob, not knowing that Rachel had so stretched God's word as to become more thrifty than even himself by stealing her father's Gods, told Laban that "with whomsoever thou shalt find the Gods, let him be slain before our brethren." Jacob knew how to get property cutely by the indirect process of engineering. But Rachel, in the exigences of the case, supposed it best not to stand upon the order of her getting, but to take at once. Laban searched for the lost Gods, but Rachel had hid them in the camel furniture and sat thereon, and claimed to her father that the "custom of women" was upon her as a shield for not moving to favor the search. Of course the Gods were not to be found. Rachel had proved too cute for her father, who must have appeared rather blank in the premises. And now Jacob, at the charge of theft not made good, explodes with so much virtuous wrath that Laban comes to settlement with the Gods left out of the account.

Jacob went on his way, and the angels of God met him. These Jacob called the camps of God. He then sent a messenger "to my Lord Esau," Jacob's brother, who was speedily approaching with four hundred men, to requite Jacob for the old mess of pottage. These forces of "my Lord Esau" that Jacob saw were the "camps of God," as may be seen by reference to the Book of *Jasher*. Jacob was greatly afraid, and summoned the God of Abraham, of Isaac, and his own God of Bethel to the rescue, saying, "With this staff I passed over this Jordan, and now I return with two companies." This "staff" of Jacob was the same as the magic rod—magician's or enchanter's wand—and held in high repute among the ancients for its tutelary and mediatorial virtues. Jacob now wrestles with a man who proves to be God, but who could not throw Jacob till he had ham-strung him. Jacob wished to know the name of this God who could not throw him in free and open encounter till his thigh had been put to the worse. The name is refused, but Jacob decides off-hand that he has "seen God," though other parts of the infallible Word declare that "no man hath seen him, or can see him and live."

C. B. P.

For the Spiritual Age.

THIS WORLD.

This world is all a mystery
That none can understand;
No man can write its history,
Or show its forming hand.

Deep in unfathomable mines
This knowledge ever lies;
Who seeks it always, never finds,
Or, asking, grows more wise.

'Tis hidden in the mind of God,
Who all things permeates;
Above, below, around, abroad,
Omnipotence creates.

We cannot know the how, or when;
'Tis done, is all we know;
Another page we turn in vain,
The blank lies still below.

And where's the man who reads within
The truth that God reveals,
Who does not meekly say "amen,"
"I would not break the seals?"—

But leave the mighty subject still,
An Infinite unknown,
Forever to be sought at will,
But, wisely, never known.

SAUGUS, July, 1858. B. F. NEWHALL.

For the Spiritual Age.

IS SPIRITUALISM A RELIGION?

Truth, it is said, lies at the bottom of a well. It may be so; yet it is often the case that whilst we are groping for it at the bottom, the object of our search is resting quietly upon the surface.

The ordinary, and superficial, or common acceptation of a word, as received by the mass of mankind and generally unerstood, is its true signification. The merit of a philologist consists solely in his accurate exposition of the meaning of words and phrases as taken originally from the mouths of the vulgar, and collated and recorded by the best ancient and modern writers in poetry or in prose;—nor will any writer or speaker command a hearing but in proportion to his skill in the art of expressing his thoughts in words of universally acknowledged significance.

I make these remarks in consequence of reading an article in the SPIRITUAL AGE of June 12, under the head of "Spiritualism not Religion," in which the writer expresses an opinion that the belief in a future state of existence as established and confirmed by spiritual intercourse, has no necessary connection with religion, and expresses the surprise that he had felt, at once hearing the "strange statement" from the mouth of a female, that Spiritualism "was her *Religion*."

I respect the writer for his benevolent spirit and his intelligence, and can entertain no doubt whatver of his sincere conviction that Spiritualism is not religion; yet I am equally satisfied that his views upon this subject are peculiar, and wholly unsustained by that popular belief which pervades the mass of the people, and which acknowledges religion as that sentiment which embodies our belief in a future life, and our hope of happiness hereafter.

Such a belief is Spiritualism. Shall we not judge of a faith by the more pure, intelligent and benevolent of its followers? Spiritualism teaches that God is Love. It exhorts us to do good, disposes us to love God and all God's creatures, and strive to promote the happiness of all mankind. It teaches that the best assurance of happiness hereafter, is a just life here, and imparts and strengthens the motive to moral improvement by substituting love for fear. It teaches also, that that so far from a real or eternal separation by death from those we love, this great change brings them nearer to our bosoms. They are seen and known as guardian angels, who watch over and protect us in all the trials and vicissitudes of the present life, and when the worn out body can no longer retain the immortal spirit, they stand ready to receive and welcome us with open arms to the homes of the the blessed. Such is Spiritualism. It brings solace to the afflicted, heals the broken heart, and even to him who has devoted a long life to Christian charity and good works, it gives a fresh, a full, a present and healthful assurance of life and happiness beyond the grave, that he had never felt until these new revelations came to remove every doubt and every fear.

Spiritualism is declared not to be "religion at all" but only "Theology." I allude to this remark in no spirit of unkind or aimless criticism, but to urge the fact that not only the mass of secular intelligence, but the clergy would give the same general signification to the word Theology as to the term Religion. We are told of biblical and of ecclesiastical Theology and of Practical Theology, or Christian ethics. Human imperfection makes a wide distinction between Religion and Morals, which should never exist. We may differ widely upon Religion, and agree upon a question of Morals. Whilst Theology is regarded as a science, Religion is known as a rational belief or a blind faith. When man is perfect, Theology, Religion and Morals may become synonymes, although but remotely approximating terms so long as Jew, Mohammedan, Pagan, Romanist and Christian are each known and recognized as the followers of a distinct Religion.

It is true that "an improved belief only furnishes superior motives and stronger aids toward the new life,—it is not that life itself." The wise use of an *improved belief* depends upon the hearts of those who receive it. Is not this declaration true of every belief? Faith without works is peculiar to no Religion. Why, then, should instances of barren faith amongst its professors, condemn Spiritualism? Founded upon the same evidence as Christianity, and when embraced by pure and loving spirits, leading to the same happy results, why may it not with propriety be called a Religion? To many who are nurtured in love, the word Religion is very dear; it expresses that sentiment which embodies their belief in a future life, and only assurance of happiness hereafter.

Here is a heart-stricken soul, bereaved of all that was held dear on earth, with no hope of happiness or comfort this side the grave, but to whom the hope and truth of spiritual life have been revealed. Could I, could you, could any one, with one drop of the milk of human kindness in his soul, consent to diminish the consolation to that afflicted one, by assuring her that her belief, however much it might tend to soften and purify the heart, and elevate the affections to the all-wise and the all-merciful God, was *not Religion?*

Believe me, dear afflicted one, *it is* Religion that consoles and comforts you—a Religion, than which none more true has ever blessed and purified the heart of Humanity. It is the same Religion that Christ taught—I will not say improved from that pure fountain, but more universally taught, and destined, in God's own time, to transform this rude world into a Paradise.

W. S. W.

The Man and His Virtues.

Says Emerson—"People represent virtue as a struggle, and take to themselves great airs upon their attainments, and the question is everywhere vexed, when a noble nature is commended, whether the man is not better who strives with temptation. But there is no merit in the matter. Either God is there, or he is not there. We love characters in proportion as they are impulsive and spontaneous. The less a man thinks or knows about his virtues, the better we like him. Timoleon's victories are the best victories, which ran and flowed like Homer's verses, Plutarch said. When we see a soul whose acts are all regal, graceful, and pleasant as roses, we must thank God that such things can be, and are, and not turn sourly on the angel, and say:—'Crump is a better man, with his grunting resistance to all his native devils.'"

There is not a heart but has its moments of longing, yearning for something better, nobler, holier, than it knows now.

The Spiritual Age.

Progress is the Common Law of the Universe.

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SATURDAY, JULY 17, 1858.

SPIRITUALISM AND EDUCATION.

At the Free Convention, recently assembled at Rutland, the writer submitted the following Preamble and accompanying Resolutions, which are published in this connection as the text for some additional observations on a subject of great practical importance.

Whereas, The development of the Spiritual Idea and the progress of the great Reformation of the Nineteenth Century have done much to reveal the inherent necessities and capabilities of human nature, and, at the same time, to expose the numerous defects in the existing modes of instruction and the whole system of scholastic training; and, whereas, the excessive exercise of certain faculties and their appropriate organs, to the neglect and suppression of others equally essential to the full and harmonic development of a perfect Manhood, is the prolific source of physical debility, mental imbecility and social inharmony, Therefore,

Resolved, That we recognize the necessity for a more simple, natural, and practical system of education, which shall invest every department of useful knowledge with irresistible attractions, while it secures the free normal exercise and the harmonious development of all the human faculties and affections; and that every intelligent and well-directed effort to realize the great demand of the time in this respect, deserves the serious consideration and the cordial support of every rational Spiritualist and true Reformer.

Resolved, That DR. HASKELL, of Rockford, Ill., who has already displayed his self-sacrificing generosity by appropriating a large share of his fortune to this important object, has furnished a conspicuous and noble example, which other Spiritualists of ample means may follow with incalculable advantage to Humanity.

Resolved, That we regard with especial favor the praiseworthy efforts of DR. O. H. WELLINGTON, of Jamestown, N. Y., to establish such a Progressive School as the increased light of the Present and the possibilities of the Future obviously suggest and demand; and that, in the judgment of this Convention, his present enterprise deserves prompt encouragement and a generous patronage from all who are interested in the early discipline and the complete education of the rising generation.

We indulge the hope that the present Spiritual Movement is yet to perform a conspicuous part in the inauguration of many phases of practical reform, and that among the more important of these may be included that which calls for essential modifications in the present system of education. The prevalent modes of instruction in our elementary, scientific and classical schools, are radically defective. They enlarge the brain and intensify its action at the expense of the other vital organs. The involuntary functions and processess of the body are liable to be inadequately performed, and the further consequences are unequal development, general debility and premature decay. The pupil is required to deposite the entire verbal contents of his class-books in his brains; but comparatively little effort is made to secure a thorough comprehension and a ready application of essential principles, without which learning is a buried and useless treasure. When the youth forgets *the language* of his lessons he seldom retains much else that is of lasting value. Those who *do* retain what they acquired at school, keep those treasures of the mind as some people preserve certain articles of antique furniture—*they carefully lay them away in the garret*, where they are kept as curious mementos rather than as implements of daily use.

The proper education of the young is a subject which should immediately engage the serious attention of every Spiritual Reformer. The Catholic Church and the Sects of Protestant Christendom have not been unmindful of the strong influence and lasting consequences of early impressions. They have chiefly depended on the force of education to sustain their arrogant and unholy claims to authority over the reason and consciences of men. To this end they have exercised a controlling influence in the schools, and have employed every means which industry and money can command in molding the characters of men and in fashioning moral, theological and religious systems for the world. Have we not witnessed the consequences of false education in the life-long perversions of human nature? And if so much has been done by false ideas and methods (a system that wars against Nature) to disfigure and enslave mankind, what might not *a system in harmony with Nature* accomplish toward the emancipation and perfection of the Race?

We have nothing to say against the acquisition of learning, but *a mere scholar* is generally a blockhead in every place where practical views and active powers are required. It is undeniably true that those who achieve the greatest conquests over adverse circumstances—the men who conquer the world—are, with occasional exceptions, our self-taught men. When our necessities, or the exigencies of the occasion, determine the direction of the mind, the knowledge acquired is sure to be of a practical nature; but a thorough scholastic training, according to the approved methods, often deprives a man of what common sense and capacity for invention he may have inherited, and leaves him to pursue the old routine and the stereotyped methods until the powers of life are wasted and he has missed the chances of an honorable success. Such an one most resembles a fossil museum endowed with automatic signs of life and moderate powers of locomotion; and while he travels about to exhibit his relics he tramples down the germs of fresh flowers that spring up to adorn his path. Without a single feeling of regret he turns his back to the aromatic airs that come from fresh fields of investigation, and the paradise of living affections and inspired thoughts, while his piety leads him to glory in dust, to snuff sulphur, and to devour fire with a keen and peculiar relish.

The man who makes it his chief business to consume books, rarely possesses a vigorous mind. Persons who read continually and think but seldom—who take no time to inwardly digest and outwardly apply their information—become inefficient in the sphere of practical effort, and comparatively useless members of society. Intellectual strength is never the result of incessant reading. Gorging class books will not answer the purpose so long as the powers of mental digestion and assimilation are unequal to the task of disposing of their contents. We may as well cram the stomach to secure health and vigor of body. The energies of both body and mind are renewed and augmented only by what we *assimilate*. The physical, intellectual and moral elements must be taken up and incorporated—*must become a part of the constitution*—if we would be strong in body, vigorous in intellectual action, and irresistible in the exercise of our moral faculties. Inordinate indulgence of the physical or mental appetite, stupefies the functions and faculties of body and mind. When the passive and receptive state of the mind is uninterrupted, the active functions of being are suspended. The individual becomes a learned lounger and literary dyspeptic, whose offensive indolence, egotism and pedantry are endured by his friends, while the undiscovered advantages of his learning are enjoyed by himself. A large class of our learned men are of this description. These evils result from a defective system of education, a system that aims to *load* a man—as mules are loaded—with as much lumber as he can carry, so that he requires to be cudgeled by some dire necessity before he is disposed to move. Only those who are liberally endowed by Nature have sufficient propelling power to progress with such a weight of learning. Few, comparatively, of the graduates from our colleges are ever found in the wide arena of living ideas and practical uses. A large number of them suddenly disappear from public observation, and are never heard of after they graduate. The reason is obvious. Our educational discipline serves as an unnatural stimulus to certain faculties, and an unnatural restraint upon others, which are not less essential to human perfection. This destroys or disturbs the general equilibrium, and leads the irreverent and superficial mind to infer that the Divine wisdom and benevolence are impeached by the weakness and deformity of his children.

In the light of the Spiritual Facts and Philosophy, the essential laws of the human mind and the real necessities of the Race are seen in a clearer light than ever before; and it is to be hoped that some such decisive action may soon be taken as will tend to secure to those who shall come after us, the superior advantages of a thorough natural training of all the faculties, by such improved modes of instruction and discipline as shall render the acquisition of all useful knowledge at once easy, delightful and inevitable. We want to see the active interest in this great subject which its intrinsic importance demands. Next to a wise attention to the laws of procreation, the proper education of the young is a subject which overshadows all others in the extent of its influence and the magnitude of its results on the present and future well-being of the Race. In view of these facts and considerations we venture to hope that the claims of the subject may be fully discussed, and that by united and earnest effort we may be prepared to realize, at no distant period, the demands of the time for a more simple and natural system of education, which shall result in a full and harmonic action of all the faculties and affections and the complete unfolding of the organic forms and functions of human nature.

As a preliminary step toward the realization of our idea, we cordially commend the enterprise of Dr. O. H. Wellington to the favorable consideration of our friends, especially in the Northern, Eastern and Middle States. Many of them send their children to ordinary Boarding Schools who would doubtless conserve their own interests and promote the happiness of their children by sending them to Jamestown. At an early period in life Dr. W. had considerable experience in teaching, and we learn that he was highly recommended by distinguished scholars and professors attached to the University at Cambridge. Since then he has devoted considerable thought to the laws that regulate the normal growth of the mind, and the proper modes of physical exercise, intellectual culture and moral discipline. The Doctor opened the school at Jamestown with a view of realizing at once his own earnest desire and of meeting this demand of the time. We trust he will be fully sustained, and that this incipient movement may ere long lead to the establishment of a great Progressive University, which shall be munificently furnished with all the means and instruments for repairing the organic defects of the young, and for promoting the proper development of both sexes, to the end that the future may furnish some living examples of a perfected Humanity.

S. B. B.

PROF. OTIS, OF MARLOW, N. H.

During our recent travels in New Hampshire and Vermont, we have learned that a wide difference of opinion exists among friends of Spiritualism as to the value to the cause of the labors of the gentleman above-named, whose sudden accession to its ranks was noted in our columns some weeks since. We find also that some unimportant inaccuracies of detail in that account have been used to the prejudice of the truth. The main facts that Prof. Otis (who has been proprietor and principal of the Normal School at Marlow—which, by the way, is not a "State" institution, in the sense of being supported by the State government, though, we understand, the only Normal School in the State) was converted to Spiritualism, he having been a Methodist, through the instrumentality of his own unexpected entrancement—that his wife was convinced through the same means—and that he has entered the field as a trance-speaker—are fully substantiated.

There are those who regard Mr. Otis as wanting in reliability as a medium; while we are happy to find the prevailing sentiment is that he means well, and is accomplishing much good in turning people's attention to Spiritualism; but as is too often the case with new converts, his enthusiasm at times overbalances his judgment, and leads to exaggerated and unguarded statements. It is not improbable that he has been "exalted" somewhat "beyond measure, by the abundance of the revelations that has been given unto" him, as a certain medium of old was in great danger of being. We can but hope, therefore, that the "thorns in the flesh" with which he appears to be already kindly blessed, will prove salutary correctives, and that he will prove a useful and able auxiliary in the cause of truth.

A. E. N.

A MERITED COMPLIMENT.—The Boston *Investigator* pays the presiding officer at the Rutland Convention the following well deserved compliment:

"The President of the Convention discharged his arduous duties in a most excellent manner. So much fairness, impartiality, and decision, we have rarely witnessed; and though we are no admirers of the clergy as a class, yet common candor requires of us the admission that the Rev. Jason F. Walker is one of the best presiding officers we have ever known. We hardly expected to see a clergyman of so much liberality, but we understood he was a Spiritualist, and perhaps that accounts for it."

A. E. NEWTON may be expected to speak on Spiritualism at Warner, N. H., on Sunday, July 18th, and at Franklin the 25th; after which he will be unable to answer calls for lectures until September.

Our secular exchanges state that the number of converts to the doctrines of Spiritualism is rapidly on the increase at the South.

CONVENTION AT CLAREMONT, N. H.

This meeting appears to have been called at the instance of spirits disembodied, through the mediumship of Prof. Otis of Marlow. The object proposed was the formation of an organization for "the dissemination of correct views" in relation to Spiritualism, and for "safeguard against false teaching both in and out of the form;" also for the establishment of a university for the thorough education of youth in accordance with the principles of the Spiritual Philosophy. The movement does not seem to have enlisted the interest and confidence of the friends of Spiritualism in that section to any great extent, and hence the attendance was not large.

The Convention assembled on Tuesday, July 6th, in Perry's Hall—an elegant and commodious structure, secured for its use by the liberality of Mr. Walker, of Claremont,—and was organized by the choice of Hon. VIRGIL CHASE, of Goshen, as President, and ORVILLE SMITH, of Lempster, Secretary, with a full board of Vice Presidents and a Business Committee.

The forenoon and afternoon sessions were occupied in an earnest discussion respecting the propriety and practicability of such an organization as was proposed, in which the President, Mr. Otis, Mr. Toohey of Indiana, Mr. Chandler of Concord, Mr. Landon of Rutland, Vt., Mr. Shepard of Alstead, Mr. Newton of Boston, and others took part. It resulted in the adoption of the following preamble and resolution offered by Mr. Toohey, as expressive of the sense of the Convention:

Whereas, The organization of Spiritualists associates itself with systematic thought, practical method and spiritual culture; and whereas the *present* views and theories of Spiritualists on the subject-matter of their belief are diversified and individual, rather than harmonious and unitary, therefore

Resolved, That further organizational effort is deemed inexpedient by this Convention; but that we recommend that effort be made for the appointing and sustaining of Spiritual meetings.

A committee was appointed to prepare and report a plan for the furtherance of the object expressed in this resolution; and another committee to call a State Convention at some central locality during the coming autumn, for a full and free discussion of Spiritualism. Mr. Andrew Walker, of Claremont, we believe, was placed at the head of the latter Committee.

Business having been thus disposed of, the evening was devoted to addresses on Spiritualism, which were given by the writer of this, Mrs. H. F. Huntley, trance-speaker, and Mr. J. H. W. Toohey.

A. E. N.

CURIOSITY.

A correspondent takes exception to a sentiment endorsed in these columns week before last, that "we should never seek communication with the spirit-world while under the influence of curiosity, selfishness, or lust in any of its forms." He coincides in the opinion that selfishness and lust are barriers to the attainment of spiritual truth, but regards the exercise of curiosity as both proper and advisable. Another friend justly remarks, that were it not for curiosity, few would be led to investigate spiritual manifestations, and consequently few would come to a knowledge of the truth. To this we can assent, without jostling the idea previously in our minds. A word or two in elucidation of our thought will show our friends that we do not differ.

Curiosity may be termed the appetite of the mind. Its craving, therefore, is as natural as that of the stomach for food. Now the fault is not in the use of this faculty, but in the abuse of it. One person eats to live, another lives to eat. One drinks to satisfy thirst, another to gratify appetite. The mistake lies in making the propensities an end, when they are properly a means. The analogy holds good in mental action. That exercise of curiosity which satisfies the mind's desire for truth—is thus a means—is judicious; that indulgence of it which merely stimulates us to voracious wonder-swallowing, is unhealthy. The one action of the mind enlarges and strengthens it; the other is a sort of mental dissipation, blunting its delicacy and stultifying its perceptions.

It is with this view that we accepted the expression of Mr. Tiffany above quoted.

x.

Which is the Real Faith?

We chanced the other day to be in a public room in the city, to which we had been attracted to witness some paintings on exhibition. Several other persons were present, and from two of the number we caught the following conversation:

"I've lost my husband?" The speaker was clad in mourning, and her countenance wore an expression blank of hope.

"Where did you lose him?" was the somewhat singular inquiry, in tones not wanting sympathy. We recognized the speaker as an eccentric, but excellent hearted Spiritualist friend of ours who bears the name of "Infidel" among his sectarian neighbors.

"Why, he is *dead*," replied the sad voice.

"I see you are tinctured with the Theology of the day," said our friend. And he proceeded to explain to the afflicted one that death was not loss, but an exaltation of the soul into higher conditions, and nearer in reality to the interior life of those it loves. The mourner's eye brightened. Here was hope, comfort and support, which her creed had not given her.

Which was the real faith—that of the "Christian" or the "Infidel?" Which of these persons really holds the doctrine of immortality?

x.

Celebration at Sundusky, Vt.

By a slip from the *World's Paper* we learn that the celebration by Spiritualists at Sundusky, Vt. on Sunday July 4th, passed off in a manner agreeable to all concerned. It "exceeded their most sanguine expectations." The company numbered full five hundred persons, who were addressed by some fifteen or twenty different trance and normal speakers.

At the close, the sense of the meeting was taken, as to the propriety of a general Convention in the Fall; and it was decided to have such a meeting if suitable arrangements could be made.

NATURAL, VERY.—Alphonse Carr, an able French writer, in this country not so well known as many others of less merit, makes this clever hit:

"The human mind is a pleasant thing in your mouth, as in every one else's. *He is wrong* means, *he does not think as I do. He is right* signifies, *he is of my opinion.*"

Rev. Mr. HOBART has just returned from a lecturing tour in the State of Maine, where he reports the people greatly aroused on the subject of Spiritualism. In the course of thirty-five consecutive days he delivered forty-eight lectures.

THE HALF VOLUME.—The half volume of the AGE commenced with July. We can supply back numbers, if desired.

NEW PUBLICATIONS.

THE ANGEL AND THE DEMON: a Tale of Modern Spiritualism. Philadelphia: J. W. Bradley, 48 Fourth street; 1858. For sale by L. P. Crown, Cornhill, Boston.

This is a story of 311 pages, from the practised pen of T. S. Arthur. The title is a "taking" one, and the typography is excellent; beyond which we have not much to say in its praise. As a work of art it has little merit beyond the glibness of expression and easy flow of words which denote long practice on the part of the writer. The plot is feeble—in no single instance rising into the realms of genius or expanding into a broad philosophy. The power displayed would suffice for an ordinary newspaper or magazine sketch; but it is milk and watered to fill the bulk of a dollar volume. The title originally chosen, says the author, was "The Young Governess," which strikes us as much more appropriate to the contents. There is small justification for naming it a "Tale of Modern Spiritualism;"—with as much propriety call a "family jar" an "Episode of Christianity," or any social evil which religion has failed to remove, an "Offshoot of the Gospel."

The thread on which the story hangs, is the mesmeric power of one person over another for good or for evil. The "angel" is a young governess who exercises a sweet and elevating influence over all who come within her sphere; the "demon" a semi-antiquated dame who throws an evil fascination around the weak and unwary. The two experiments are tried, of training children by the genial, melting influence of the one, and by the serpent-like power of the other. Of course the former proves the more efficacious. As a lesson in family discipline, therefore, the story is well enough. It is unquestionably true that there is a magnetic power exerted over the pliant spirit, which it would be well for parents and all who are moulding the minds of the young to understand. In this point of view we commend the work before us; but as a tale of Modern Spiritualism it is as partial and unjust as it is imperfect and incomplete.

MEN AND THINGS; or, Short Essays on Various subjects, including Free Trade. By James L. Baker. Boston: Crosby, Nichols & Co. 117 Washington street. 1858.

A series of essays, forty-two in number, forming a neat volume of near three hundred pages. The topics treated of run through a commercial, political, moral and social range. Sound common sense is the prevailing quality of the work; which remark will apply to the article on Spiritualism—as will be seen from the following extracts:

Perhaps much of our incredulity arises from our want of *real belief* in the actual existence of spirits in another world. Many of us believe, perhaps, much less than we think we do, and mistake a sort of intellectual assent, the result of education, for a firm conviction and undoubting belief. If such spirits do exist in the other world, there is nothing we know regarding the nature or form of their existence which can render the improbability of their intercourse with us so great as that it may not be overcome by a fair amount of evidence, either of our senses or from human testimony. We have not been told that they shall never come to us, but on the contrary, have always yearned to hold converse with them, and to ask of them some tidings of that undiscovered bourne, from which in the flesh, certainly, no traveller can ever hope to return. For aught we know, except from experience alone, they may have heard our entreaties, and come back to give us that assurance, comfort and consolation we require.

* * * * * *

The true issue is this, and only this; what kind and what amount of evidence is sufficient to satisfy us of the phenomena of Spiritualism and of their spiritual origin, it not being claimed for them that they are supernatural, but that they take place by means of certain natural laws, unknown to us, and recently discovered by one or more spirits in the spirit world?

* * * * * *

The evidence for the miracles rests on the testimony of a very few men who lived nearly two thousand years ago, while the evidence of the facts and phenomena of Spiritualism rests upon the testimony of hundreds and thousands who are living and personally known to us. The evidence in the latter case is far stronger than in the former, and if we receive the one on the testimony of men who lived in a distant age, how can we reject the other when attested by a far greater number of men who are living in our own age?

When a man who acknowledges himself no believer in Spiritualism, can handle it with the candor here evinced, it is a pretty good guaranty that he will treat other less vexed questions with fairness and ability. The same liberal and impartial spirit gives tone to the volume. We can therefore recommend it to those who want healthy reading.

THE HERALD OF LIGHT for July, 1858, Rev. T. L. Harris, Editor.

The following is the table of contents:

The New Church; The Rabbit on the Wall; The Children of Hymen; Who and What is Jesus Christ; Notice; The Serpent on the Door-Stone; Wisdom for the Million; A Mysterious Occurrence at Sea; Arcana of Christianity.

The well-established character of this magazine requires little to be said in the way of commendation. It is the exponent of a *unique* faith; and whoever may differ from the peculiar ideas advanced, no one will deny the excellence of style and purity of quality pervading these pages.

x.

More Revival Insanity.

Mr. M. H. Tuttle and lady have recently visited Collinsville, Ct., where the latter gave three lectures on Spiritualism. Should some poor soul who attended her lectures now become mentally unbalanced, we should see announced in every secular and religious journal, "Another Victim to Spiritualism;" while cases like the following are passed over in silence, or noted only with expressions of pity for the unfortunately demented. The "Revival" cannot be to blame at all, for it is *popular*. Mr. Tuttle says:

"We found two cases of Revival Insanity here,—one, a Mr. I. Root, a bad case. He arose in the night, and *piously* commenced beating his wife and her mother, and exclaiming, "*Depart from me, ye cursed into damnation!*" His wife cried murder, and he was soon secured and sent away to the Insane Asylum at Hartford,—a fatal case, no doubt. The other was a lady, not so bad, but so crazy that they had to take her away. Such are the effects of the tender and harmless revival. We hear of the like all about."

Marriage.

The last best gift of God to man, is a wife. Until he finds her he does not live—he merely exists. There is nothing in earth or Heaven, so sacred, so sweet, so lovely, as this true marriage. There is no other relation or connection so permanent. It begins, perhaps, in time, but it subsists throughout eternity. It sweetens, exalts and purifies life—and fills with the light of hope and love the hollow eyes of death. And woe to that madman who lays unclean hands upon this ark of our safety. His success would be his ruin. He may be a man of the world—he may call himself a reformer and utter the cant of reform; but whatever he is, he merits our pity and our vigilance, for he is his own enemy, and also the general enemy of the human race.—*Sennott.*

F. L. WADSWORTH is announced to speak in Galveston, Ind., on the 5th inst., and in Delphi a few days later. He is meeting with excellent success at the West.

Correspondence.

Truth versus Rumor.

MESSRS. EDITORS:—A few weeks ago my attention was called to an article in the New York Daily *Tribune*, taken from the Congregational *Herald* of Chicago, which stated that a man in Farmington, Ill., during a severe sickness had renounced Spiritualism as "one of the most dangerous and pernicious systems of error ever introduced into the world;" and, as I felt some little curiosity to know the *facts* of the case, and also because I had some slight doubts about the individual who had so renounced Spiritualism being a *practical* Spiritualist, I sat down and addressed a letter to Farmington, in which I made inquiries in reference to the past history and present standing of the gentleman in question, and also required an impartial statement of the circumstances attending his last sickness, etc. The following is a copy of the letter I received in answer to my questions.

It will be perceived that it was written by one of the gentleman's attending physicians, and can therefore be depended upon as giving a true account of the facts connected with his recent illness at least. After thinking over the matter some time, I have come to the conclusion that the letter ought to be published, as the article written for the *Herald* is going the rounds of the press, and thereby the minds of the public are being led into an error in reference to the circumstances connected with the case of Mr. Mendenhall. If you think it worth while, I should be very happy to see it appear in your paper.

KALAMAZOO, June 27, 1852. B. C. MURRAY.

The following is the article recently published in the Congregational *Herald* in reference to the conversion of Mr. Mendenhall:

INCIDENTS OF THE REVIVAL IN FULTON COUNTY.

A letter from Farmington to the Congregational *Herald* of Chicago, gives the following incidents of the religious revival in Fulton county:

* * * * * *

Among the "brands plucked out of the fire," we rejoice over one who has long been considered a leader and high priest of the Spirit Delusion, of which our village has been a stronghold. The circumstances of this brother's conversion were interesting, and calculated to give it effect. He was laid upon a bed of sickness, and his life was despaired of. All Christian influences were carefully excluded, efforts were made to extort what was deemed his dying testimony in favor of the sustaining power of "Spiritualism," and to human appearance, we were soon to have trumpeted abroad a case of peaceful dying in the full faith of a monstrous error. But the Spirit of God interfered with the programme. "Spiritualism" and "Harmonial Philosophy" were unable to stand in the presence of the "King of Terrors." The poor man's theories and hopes took to themselves wings, and he saw himself on the confines of eternity, totally unprepared. All the appliances and promises of a dark superstition failed to allay his fears and soothe his anguish. His distress increased until it became inexpressibly awful. Though apparently at the very gates of the grave, with almost supernatural strength, he rose from his bed, screamed and wailed and gnashed his teeth like a lost spirit. "Were I," he he now says, "to live fifty years, I can never think of those dreadful hours without a shudder." He finally confessed it was mental pain which was consuming him, and it was Divine aid he needed, and with a purpose which could not be overcome, he dismissed his "Spiritualist" friends who had the care of him, and called for Christians and prayers. He fully renounced his errors, sought and found pardon through the Crucified, and from that hour commenced recovering. He has so far convalesced as to be able to publish a letter in *The Farmington Journal*, in which he publicly renounces "Spiritualism" as one of the most pernicious "and dangerous errors ever introduced into our world," and professes to have "found," in believing in Jesus, "peace, passing understanding."

DR. GREGORY'S LETTER.

FARMINGTON, Ill., May 25th, 1858.

B. C. MURRAY—Dear Sir: The man alluded to as having renounced Spiritualism in this place is J. P. Mendenhall. He was formerly an Episcopal Methodist. When I first became acquainted with him (about ten years since) he belonged to the Wesleyan Methodist Church in this place, and made some attempts at preaching, but never met with very much success either in getting hearers or in making converts.

Soon after spiritual manifestations became prevalent here, he commenced an investigation of the subject, and in a short time became an enthusiastic believer in them; or at least professed to be.

* * * * * *

I have not time to go into a full history of all the circumstances attending his sickness and pretended conversion, neither should I think it worth the while if I had. I will merely state a few facts in answer to some statements made in an article I have lately seen in the Peoria *Transcript*, probably written by some one in this place, which I suppose to be the same article you refer to as having been lately published in the New York *Tribune*.

I was first called to see Mr. Mendenhall in consultation with another physician after he had been sick two or three weeks. His disease appeared to have been inflammation of the lungs; a portion of the right lung being then in a state of suppuration. He was at that time very low, and I did not attempt to talk much with him. I had previously heard that he had renounced his faith in Spiritualism, and rather supposed the report was true; in fact it was generally expected by many of those best acquainted with him that he would make such renunciation whenever he became satisfied that he was likely to die. On the following morning when he seemed a little stronger, (I was first called in the night) I took occasion, while alone with him, to ask if the report of his having changed his religious belief during his present sickness was correct. His answer, as near as I can recollect, was in these words: "I wish it to be understood once for all, that when I changed my views from orthodoxy to the Harmonial Philosophy, I did it with my eyes open, at the prime of life, and after mature consideration. I have as yet seen no reason to retract, and it is not likely I shall."

He was at this time, though very low, free from fever, and appeared to be perfectly rational. Soon after this his disease changed its type; the fever assuming more of an intermittant character, came on with great violence at night, attended with an intense burning heat of the skin. During one of these exacerbations of fever he became quite delirious—got up and walked the room, and struck with great violence at his brother and the physician who was with him at the time, Dr. Evans of this place. He soon became quiet, however, and as the fever subsided he became rational and remained so during the following day. The next evening the fever returned with nearly as great violence, but rather later. He soon became delirious as on the previous night, and during his delirium he exclaimed: "The flames of Hell are scorching me! O! send for a preacher and see if he can't pray me out of this torment!" Some one went for a clergyman who came in and did pray for him; his brother at the same time applying cold water to cool off the the fever, which soon subsided as before. It is true that his fever never returned after this with any degree of violence, and that he gradually improved from that time, until he is now able to walk about the town. It is also true that about the time his disease changed for the better, he professed to become converted anew to orthodoxy. I attribute the favorable change in the disease to the influence of the tonic and anti-periodic medicines administered during the intermission, and the cold water applied during the fever. Others attribute it to the prayers of the clergy. I will not enter into any discussion of that point at present, but leave every one to judge for himself. It is however, not true, as stated in the article above alluded to, that "all religious influences were excluded," for it can be proved that one or more of his orthodox friends were in to see him nearly every day during his sickness. One of them I know was present when I first called, and staid nearly all night. It is true that at one time it was thought best that all persons should be excluded from the room, except the physicians and those required to take care of him; but he *always* had his own choice in regard to his attendants, and whenever he wished to see any of his religious friends they were sent for. I know that some of his Spiritualist friends did assist in taking care of him, but only at his urgent request; some of whom remained with him night and day for several days in succession, when they would have been glad to have been attending to their own business, and only remained from a sense of duty and a desire to benefit him and his family. No effort was made by Spiritualists at any time during his sickness to influence him in regard to his religious opinions, or to prevent any confession he might see fit to make; and all statements to the contrary are false.

The foregoing statements have been written, not with a desire to injure friend Mendenhall—or his family, for whom we all entertain the highest respect—and the facts herein contained never would have been

been made thus public had it not been for the efforts made by some over zealous defenders of the orthodox faith to place the whole matter before the public in a false light, to exalt Mr. Mendenhall into the character of a leader and "High Priest" among Spiritualists, and thus make capital for their creeds. If they will only keep within the bounds of truth in their statements, they are welcome to all the capital they can make of this affair.

It is a little strange, if our Orthodox brethren are desirous only of arriving at the truth, that they should thus take so much pains to publish this case of Mr. Mendenhall's to the world as a proof that the Harmonial Philosophy is false, and insufficient to sustain the soul in the presence of the "King of Terrors," while they neglect to mention the well-known fact that five persons, living within or near this place, have died full in the faith of this "delusion," as they call it,—all persons of an irreproachable character, and all but one had been upright and consistent members of Orthodox churches—one of them the mother of this man. Several of them were sustained during a long and severe illness, lasting in one case through a whole year of most intense suffering, by a firm belief in the Ministry of Angels, and enjoying almost daily communion with their friends who had gone before them. Several of these persons finally came to their graves in the full enjoyment of all their mental faculties, and did not hesitate to point out to the friends who stood around their dying bed, some of the errors of their former faith, and declare their full confidence in the glorious truths of the Harmonial Philosophy. JOHN GREGORY, M. D.

Mr. Gregory also enclosed in his letter to me a certificate from one of the attending physicians—Dr. J. M. Evans—which I now have in my possession, in which he certifies that the statements of Dr. Gregory in the letter addressed to me, as regards the sickness, etc., of Mr. Mendenhall, are correct, so far as he was acquainted with the circumstances. Mr. Gregory also states that he should have obtained the signature of Dr. Clark to this certificate in connection with Dr. Evans, if he had been in town, as he was also called to attend Mr. Mendenhall and was therefore well acquainted with the facts. B. C. M.

Miss Hardinge in Troy.

TROY, July 5, 1858.

Yesterday was the anniversary of Miss Hardinge's first public lecture, which was delivered at this place last year.

Yesterday afternoon she spoke from the text, "My father worketh hitherto and I work." The subject was treated in a masterly manner, giving a much more reasonable account than that by Moses of the creation of Man.

Progress, she stated to be the great law of the Universe; and yet man must work in unison with the divine, to purify and exalt his condition. The lecture was more calculated for a class of chemists and natural philosophers, than for an ordinary audience; but her hearers were mainly of the higher-developed classes, and they were highly pleased and instructed thereby.

In the evening her theme was "Freedom," and covered the whole ground. Although the spirits of the great fathers of 1776 were represented, yet slavery of all kinds, from the days of Egyptian tyranny, received proper consideration. It is impossible to give any idea of either of her lectures which would do them justice.

During the first year of her preaching the Gospel of Truth, how nobly she has fulfilled the divine command, by continuing "to work" in the great cause of humanity. She lectures here again next Sunday.

Yours truly, E. F. B.

Boston and Vicinity.

Melodeon Meetings.

The excessive heat in the forenoon and the storm in the evening of Sunday last, prevented a full attendance at the Melodeon; but those who were present were profited by the spiritual manistrations through Mrs. Hyzer's mediumship. They were not dazzled with charming oratory nor amused with any mental pyrotechnics, but sound spiritual truth was dealt out to them in plain words without ostentation of any kind. Previous to and at the close of each lecture, the medium improvised the words and music of an appropriate hymn. The verses were simple, the music chaste, and the whole effect better adapted to the drawing-room and home circle than to a hall and a public audience. The same might be said of the discourses so far as manner is concerned, but the matter was adapted to the largest auditory.

In the morning discourse she spoke on the great commandments of love to God and the neighbor; in the evening on "Intellect and Intuition." Of the latter we make the following brief notes:

Man has an intellectual and intuitive nature; until these are wedded he is not individualized. In the past one of these two attributes has guided, unaided by the other. By an exclusive devotion to science, man cultivates pride; he seeks personal aggrandizement—the honor of high intellectual attainments, that he may command the admiration of the world—earn a place on the annals of fame. He does not seek God in his researches, nor does he worship more for all he attains. The intuitive nature looks reproachfully on this state of things; it calls for a worship of Deity. And when this feeling alone obtains rule, it goes to the excess of rearing the martyr's pile, and applying the torture and the rack to those who will not bend the knee to its God.

But the time which witnesses the wedlock of these two will mark the most brilliant portion of man's history. The individual man is from the moment of this union made angelic. From that era every thing wears a different aspect; not only will he have a new enjoyment of the present, but a new power to measure the past, and a new vision of the future. Such a happy balance of the two portions of the nature makes the truly spiritual man.

It is said by the opponents of Spiritualism that its tendency is to demoralize, to destroy all respect for religious forms. On the contrary it reveals a deeper meaning in all past teachings than the church has yet discovered. It is often said, "The Spiritualist has no reverence for the ordinances of religion,—how little he cares for Repentance, Baptism and Regeneration." But there is no being on earth who sees better than the true, vitalized Spiritualist what these things mean. He sees that Repentance is the soul's recognition of an error—a consciousness of having been on a plane to which it would never again descend. And at once goes up aspiration from such a soul for something to sustain and uphold it from sinking again to the same level. In response to this aspiration a sweet Baptism of spirit power descends upon the soul, and we have *grown* so much. When a man has grown out of his errors he has found salvation.

OPENING OF A NEW HOME FOR THE SICK.—Last Friday evening Mrs. HARRIET P. JENNESS and Miss M. MUNSON opened their new Home for the Sick at No. 13 Lagrange Place. The very large number of friends who were present showed the deep interest they felt in the undertaking, and in the excellent and well-known ladies who sustain it. Hospitals and Infirmaries are plenty—but a HOME where the "mind diseased" can be "ministered unto" by almost angel hands, is rare enough to call forth our warmest wishes for its continuance whenever we are fortunate enough to find it.

SPIRITUALISTS' PICNIC.—The Spiritualists of Lowell will hold a picnic at Harmony Grove (in Reading) on Wednesday, July 21st. The friends in Boston, Lawrence, Woburn, Wilmington, and the towns adjoining, are respectfully invited to meet with them on the occasion. Prof. Otis, of N. H. and other prominent speakers are expected to be with us. If the weather should be stormy the picnic will take place on the 28th.

LAST LECTURES OF THE SEASON.—The lectures of Mrs. Hyzer on Sunday next are announced as the last of the regular lectures at the Melodeon for this season. They will be resumed after an intermission of a few weeks; meanwhile occasional discourses may be given by such prominent speakers as may chance to visit the city.

J. V. MANSFIELD, on account of ill health, will be absent from the city for two weeks from the 17th inst.

PREACHING IN SHIRT SLEEVES.—A good story is told of a country gentleman, who for the first time, heard an Episcopal clergyman preach. He had read much of the aristocracy and pride of the Church, and when he returned home he was asked if the people were "stuck up." "Pshaw, no," he replied, "Why the minister actually preached in his shirt sleeves."

ARDENT SPIRITS.—The *Banner* says: "The basement of Brattle Street Church is used for the storage of champagne wine!"

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, July 9th.

Dr. ORTON said: During the evenings that had been devoted to the discussion of Mrs. Farnham's question on maternity and the improvement of the race, with the collateral issues of woman's rights, he had remained silent; and it might have been inferred from that, that he condemned the agitation of those questions. Such was not the fact. These questions are of vital interest to the world, and must be met and settled. He had been extremely gratified with the light Mrs. Farnham had thrown on the influence of the mother on her offspring during gestation, and the facts she had brought forward in illustration of that influence; and he wished now to show that a like influence was exerted by the father; and that this influence of both father and mother was continuous after birth, through the whole period of childhood, and indeed of life.

He wished to make a point here, which would be remembered. The nurture of a child does not depend simply on its mother's milk; the food which nourishes adults is not all included in their breakfasts, dinners and suppers. It has been proved by careful experiment that a tree receives from the invisible atmosphere, the mass of substance which goes to make up its bulk and give it quality. By a similar law, which this fact in the vegetable kingdom will help us to comprehend, children, during the whole period of their growth, before birth and after, draw from their parents—the father as well as the mother—a large share of their vitality, and that which determines the order of their development. It is, therefore, a piece of self-deception, when the parent—the father, for instance—thinks he can indulge privately in strong drink, licentiousnees, dishonesty, and other immoralities, and have the consequences end with himself. His children live in his sphere; drink in his bad qualities as well as his good; and will grow as they are fed. And by the same law, though not so internal in its application, we all flow, for good or for ill, into each member of our families; into the whole circle of our friends and acquaintance; into everybody we meet. The good man in passing along the streets, sheds a purifying and ennobling influence, even on the stranger; while, by the same law, the bad man disseminates poison as he goes.

Dr. Orton said, he had been requested to furnish a question for the evening, and would submit the following: It is admitted that universal good-will—in other words, love or charity—can alone harmonize the world. In what cases, and to what extent is the application of this principle at present practicable; and how far are we as individuals, called on to apply it?

Dr. GRAY said: Mrs. Davis was present; which rendered this a favorable time for the discussion of her question on the religious education of children of Spiritualists, which had been adjourned once.

Mrs. DAVIS said: she was not prepared to take the lead in the discussion of that important question. She had not her own mind made up. She chose to occupy the position of a learner, and hear the views of others.

Mr. SWACKHAMMER called attention to his question, introduced at the last meeting: The evils of life and their remedy. This, he thought, included all the interests of humanity. There were those who think there are no such things as evils. He would like to hear their reasons.

Dr. GRAY requested Dr. Orton to explain the bearings he intended to give to his question.

Dr. ORTON: Hitherto mankind, in the various relations of life, have been mostly modeled by force. It is admitted that love, the law of mutual kindness, is the superior principle and law; and that this is the controlling power which is ultimately to harmonize the world; and the question is, simply what extended applications of this law are we, as reformers, prepared to make; as an illustration of its value to society. Rarey, the great horse-tamer had illustrated this principle on one plane. He had applied the law of kindness, backed by moral firmness, to the subduing of refractory and ferocious animals, with complete success. The speaker would carry the same law into the household, the school, and the relations of life. He had been a teacher himself; and had been led by his intuitions or feelings, or weaknesses, to cast away old ideas and adopt what was considered in that day a very incongruous mingling of severity and love, and practical equality, in the management and conduct of his schools. But the results were unexpectedly pleasant, conducing to the happiness of all concerned, and the improvement of the pupils. He could also point to a household where the same law had been applied—when the parent stood on the same plane of equality with his children; and where severity, punishment, caresses, kisses and tears, had sometimes all been mingled strangely together. The result in this case had been also good. Instead of breeding contempt, as familiarity is said to do, it had bred mutual affection, a confidence which nothing could shake, and a careful regard for each others' happiness and comfort, ever seeking an opportunity for some kind display. The speaker would extend the principle to another form, and learn its further application to others. In the common relation of creditor, and debtor, is it not time for an advance? The utmost that the good man now thinks of saying to his poor debtor is, "I will wait." Ought he not to say, especially if well off himself, so that the loss will not materially injure him, "I forgive the debt;" rather than to keep it as a millstone hanging around the debtor's neck, and a black cloud to darken all the horizon of his courage and his hopes?

Mr. QUERU made some remarks, but being a foreigner, was not wholly intelligible. He was understood to say that discord is necessary to harmony, and opposition to progress; and that to adopt the law of love, would, accordingly, bring progression to an end.

Dr. GRAY requested Mr. Davis to apply the principles of the Harmonial Philosophy to the question before the meeting.

Mr. A. J. DAVIS said: He regarded mankind as having passed through several stages of development—the poetical, the philosophical, the physical, the metaphysical, the scientific. The scientific commences at the surface, and goes inward after causes. It has changed astrology into astronomy, and alchemy into chemistry. The harmonial succeeds. This resembles the first, and the metaphysical. It is deductive; it is feminine. Commencing with causes, it goes out to ultimates. The scientific and physical commence at the surface, and go bunglingly and laboriously inward, in search of the Infinite. The Harmonial Philosophy commences with the Infinite, and goes out into ultimates; and a harmonial philosopher is one who is sympathetic, and striving to become attuned to the principles of the Divine in the Universe.

Dr. GRAY: The question is whether we should act from love—love for the neighbor, love of use. He answered, if we are grown up to manhood, *yes;* if we are still in babydom, *no*. The child reaches out its hands, and grasps all it can get, and stuffs it into its mouth. No one finds fault with it. When he becomes a super-animal, and finds himself with immortal longings, he begins to look to use, and not solely for himself. While the race is in babydom, it must perforce, act out its nature. It is not to be helped by precept. But there is a time when there is a contest between the animal man, and the super-animal. He then comes into a purer light and higher motives.

Dr. GOULD: If sin is a necessity of progress, there is, of course, no such thing as wrong, or use in precept.

Mrs. FARNHAM said, she thought the *masculines* were rather getting into the clouds. It was necessary for one to grow up to the plane of love, before he exercised it; but he need not wait for others to grow up there. Yesterday morning she met on Broadway a negro woman whom she had not seen for years. Formerly that woman was vicious, and almost constantly the tenant of a prison. When the speaker took charge of the female convicts at Sing Sing, that woman was there, and on the second day headed a rebellion which was quelled with difficulty. The insurgents were warmly punished, and this one locked up for eighty-five days. But during that time the speaker convinced her that she had a regard for her interests and welfare. It was the first kindness that had ever been shown her; and the result was that she reformed, and had maintained a respectable life since. When she went to Sing Sing, such a thing as governing it by kindness had never been thought of. During the first month, there were reported over a hundred violations of rules. In the twelfth month under the new regime, there were none; and at the close of the year she made a party for those convicts, and had them at her house, where all might have run away, had they chosen, but all conducted themselves with propriety and order. To-day another woman had called on her, who was formerly a convict, and alternated her life between the prisons of Pennsylvania and New York. By a similar course of treatment she had been reclaimed; and now, for twelve years, since coming out, has not disgraced herself by any vicious act. In applying this law of love, we are not to wait till we find humanity up to the level of *exhibiting* it, but only up to the level of *receiving* it. J. R. O.

[Further remarks upon the question were made by A. J. Davis and Mr. Partridge, of which our allotted space forbids any report.]

Spirit Manifestations.

A Spirit Communication.

The circumstances about to be related transpired some time since in the city of Charlestown, Mass. At the house of Mr. C——, of that place, it was customary to hold regular circles for spiritual manifestations. One of the present editors of the AGE was an occasional visitor at the circles, and is acquainted with most of the members, whom he holds in high esteem for their moral worth. Among the regular attendants was Mr. H., a chair-painter by occupation, quiet and unpretending in manners, and making no pretensions to scholarship.

At one of the meetings it was prophesied through a speaking medium that "a poetic effusion on death" was to be given through Mr. H., when circumstances should prove favorable. He was, however, disposed to make light of trance-speaking in general, and expressed but little confidence in that form of manifestation. At a subsequent meeting Mr. H. became entranced, rose from the table, and retiring to one side of the room, commenced discoursing on the subject of death; and one of the company, according to their custom, noted down his words. Manifestations through other mediums followed; after which, late in the evening, a few corrections were "rapped out," as was also the following sentence: "Divide into lines of ten syllables." This led to the discovery that the communication was in blank verse. We here append it as arranged according to the directions:

DEATH.

What art thou DEATH? I've seen thy visage and
Have heard thy sound,—the low, deep, murmuring sound
That rises on thy tread.

Thy land is called
The land of shadows; and thy path a path
Of blind contingence, gloominess and fear;—
Thy form comprising all that's terrible;
For all the terrors that have crossed the earth,
Or crept into its lowest depths, have been
Associated with the thoughts of death.
The tales of old bear record of thy deeds,
For thou hast been in every rank and grade,
In every circumstance, a visitor.
Unceremoniously thou hast strode
Into the mansions of the great, and roused
A cry of agonizing grief
Above the richly 'broidered carpetings
Which decorate the splendid citadel
Where pomp and fashion reign; where bolts and bars
To each intruding form except thyself
Preclude admittance.

Thou hast added oft
Unto the sad abode of poverty,
A larger, deeper draught of wretchedness;
The rich and poor, the little and the great,
Have shared thy bitterness, have seen thy hand.

But thou art *changed;* the terror of thy looks,
The darkness that encompassed thee, is gone;
There is no frightfulness about thee now;
Intelligence, the everlasting lamp
Of Truth, of truth eternal, lighted from
The spirit-world, hath poured its brilliant flame
Abroad, to scatter darkness and to chase
The horrors that attended thy approach.

And thou art changed; for, since the glorious light
Of revelation shone upon thy path,
Thou seem'st no more a monster hideous, armed
With javelin, arrows, shafts, and iron barbs,
To pierce the noblest hearts and purest hopes.

Beyond thy presence, and beyond thy reach,
Beyond the precincts of thy dread domain,
Beyond the mansions where in silence lie
The scattered relics of thy ghastly power,
High on Eternity's projecting coast,
A glorious beacon rears its lofty disk;
And the bright beams of immortality,
By revelation's bold reflection given,
Have fallen upon thee and have driven away
The shades which superstition, ignorance
And doubt had heaped, like ocean's mountain wave,
Upon thy lone, yet hourly-trodden path.

Hope, the bright luminary of the heart,
Is coursing round thee,—Hope, whose orbit's breadth
Extends beyond the *utmost* of thy shades,
And points her radius to celestial spheres.

The mask, that hung in troubled folds around
Thy pulseless bosom, has been torn aside;—
Seen as thou art by Inspiration's light,
Thou hast no look the righteous need to fear.
With all thy ghastliness, amid the woe
Thy presence brings I hear a thrilling tone
Of music, soft as the seraphic notes
Which float upon the balmy breath of eve.

Art thou a tyrant, holding the black reins
Of destiny which bind the future course
Of man's existence? No! Thou art, O Death!
The haggard PORTER, charged to [illegible] before
The grave—life's portal to the spirit-world.

Remarkable Manifestations at Brighton.

Mr. Daniel Shillaber, of Brighton, Mass., favors us with the following:

During the present week certain demonstrations of spirit presence and power have been given at my residence, which are so wonderful that I think it proper to send you the facts. Mrs. J. W. Currier, a medium who has lately entered the field, and who is an eloquent exponent of the truths of immortality, is now visiting at my house. Last night myself and family sat for the purpose of obtaining tests.

At the commencement of the sitting, my son, who passed on to the spheres some years since, made himself visible to the medium, so that she described him accurately; he then promised me that he would give manifestations such as should entirely satisfy me.

I will pass unnoticed several interesting tests, and proceed to relate the most extraordinary manifestations that I have ever witnessed in my whole life. The medium, Mrs. C., was sitting within a few feet of a large seraphine, when she became suddenly entranced, and improvised and sang a wild but beautiful air, and while she sang an invisible agent, whom I have no doubt was my son, played an accompaniment upon the seraphine, with most thrilling effect. At the request of the medium's husband, a friend of mine, Mrs. Knowles, held Mrs. Currier's hands all the time during this remarkable seance; this was done merely to render the demonstration more positive in its nature.

I am aware that my statements will be incredible to many; nevertheless, "Truth is mighty," and what I have written, I *know* to be strictly true. I have no doubt whatever that this mysterious power was used by my son's spirit.

When we take into consideration the fact that no individual was within reach of the instrument, and that a seraphine is a wind instrument, and, from its peculiar construction, requires the combined action of the hands and feet of the operator, the fact of its being played upon is wonderful.

I would also state that, upon different occasions, while in Mrs. Currier's presence, I have seen a very heavy table, and also a piano, moved with a force equal to the strength of a very powerful man. Names of deceased persons have been spelled out and intelligence given in various ways. And these things have occurred without any contact with the medium's hands or person. Now I would ask the opposers of the spiritual hypothesis, what theory or philosophy will explain these wonders, other than the agency of disembodied spirits?

Test Description of a Spirit.

Mr. H. Pierson, of Raysville called on me. We conversed a few moments, when I saw a girl (spirit) by his side, apparently about thirteen years of age. I told him she was remarkably like himself in countenance and build, though more delicate; and that she had a very strong feeling of attachment towards him. Having described the color of her eyes, hair, and giving other particulars of her appearance, he recognized it as his daughter who died at that age. She was remarkably attached to him; loved him much better than she did her mother.—*Editor Vanguard.*

Items of Interest.

KEEPING COOL.—Shakspeare asks if we can hold fire in our hands by thinking of the frosty Caucasus? We went home the other night impressed with that idea of the Shakers, that from the thought may proceed the feeling; also with that other idea of the Irishman's, who, through the power of fancy, made one potato meat and another bread, and laid ourselves out—on the sofa—with the determination to keep cool. We took down Dr. Kane's expedition, and read the account where Brooks and his party got lost in the ice, that dwells so feelingly on their sufferings from cold; it did not a particle of good. We then turned to the ballad of Goody Blake and Harry Gill, but found Harry's sufferings no great shakes in relieving our own. We then turned to our own resources, and recalled all the cool proceedings we had ever known, some of which were of the most frigid character, but it was of no avail. At last, with an effort kindred to that of a drowning man who clutches at a straw, we took up a pamphlet upon the reasonableness of endless punishment, and being attracted by a paragraph, we read it, and then another and another, until the delightful coolness of the argument, that we had believed to be effectually answered long ago, brought over us a temperament that could only be induced by a breath of November. We would commend this as a remedy equal to the three Rs as a ready relief.—*Gazette.*

A SPIRITUAL FUNERAL.—The Manchester *Mirror* gives an account of a funeral which took place at the residence of Mr. J. B. Smith, of that city, on the 23d ult. Quite a crowd of people were in attendance, and the services were conducted by Miss Emma Houston, a trance speaker. The *Mirror* closes its account with the following comments:

"There were some peculiarities connected with this funeral, never before witnessed, perhaps, by our people. The wife of the deceased and her sister, instead of being clad in the sombrous hue of black, wore white shawls, with bonnets trimmed with white, with veils of the same color. To some, this may have seemed an innovation not proper; but to us it appeared very much more in taste, and truly more appropriate than the dark and gloomy weeds generally worn in this country. And, besides, it was the earnest request of the departed that they should so dress.

"The young lady who officiated was very affecting in many of her remarks, so much so that during the services nearly all were in tears. There seemed to be but one opinion—that she is a good speaker, using excellent language, effective and appropriate, and that which was well adapted to the occasion."

TAKING A PRESCRIPTION.—Laroy Sunderland tells this story in last week's *Investigator:* "A German Doctor of my acquaintance was consulted by a very sick patient, and having called while the Doctor was engaged, he wrote his prescription, and threw it down upon the table to the sick man in haste, saying, 'There, *take that!*' The patient took the prescription and left. A few days after, he returned to the Doctor and reported himself well; 'but,' said he, 'I found it hard to swallow, as I never swallowed paper before as a medicine; but I got it down, and am well, thank God!'"

PERSONAL AND SPECIAL.

SPIRITUALISM—*The Logic and Philosophy of Destiny.*—On the first of September, Mr. R. K. Browne, the "Epoch" and "Rivulet" of these columns, will be prepared to lecture consecutively on the topics referred to in the above heading. Mr. Brittan will vouch for his fitness to engage in the work. Letters to Mr. B. should be superscribed "R. K. Browne, care of S. T. Munson, Spiritual Publishing House, 5 Great Jones street, New York."

MRS. HATCH AT SPRINGFIELD.—Mrs. Cora L. V. Hatch will speak at Music Hall, Springfield, on Sunday, July 18th (instead of 25th, as previously announced), at 3 o'clock, P. M.

GEORGE ATKINS will receive calls to lecture in the trance-state on the Sabbath, or at any other time. He may be addressed at Webster, Mass.

H. P. FAIRFIELD may be addressed until Sept. 1st, at Greenwich Village, Mass.

LORING MOODY will lecture in Brunswick, Me., Sunday, July 18th; Dover, N. H., July 25th; Newburyport, Mass., Aug. 1st; Haverhill, Aug. 8th; Lawrence, Aug. 15th; Lowell, Aug. 22d; and will also speak in any neighboring town on other evenings of the week.

Friends in each place are requested to see that no lecture fails for want of needful arrangements. Mr. Moody will act as agent for the "Spiritual Age."

ELLEN E. GIBSON may be addressed at Augusta, Me., until further notice.

Dr. C. C. YORK, Clairvoyant and Healing Medium, respectfully informs the afflicted that he is prepared to respond to their calls, in any place where his services are desired. His method of healing is from spirit directions—by the laying on of hands, and by remedies from the vegetable kingdom. Address in care of Bela Marsh, No. 14 Bromfield street, Boston, Mass.

Mrs. J. W. CURRIER will receive calls to lecture in the trance state upon the Sabbath, or at any other time desired. Mrs. C. is a Clairvoyant, Healing, and Test Medium. Address J. W. CURRIER, Lowell, Mass.

Prof. J. L. OTIS will address the friends of Spiritualism as follows: July 17th, at Lowell, Mass.; 26th, at Cambridgeport, Mass.; Aug. 2d, at Putney, Vt.; Aug. 9th, at Portland, Me., or at some other place in that State. He will receive calls to lecture on week day evenings at other places, till Aug. 24th, when he will be engaged in his school; and he trusts that the friends will consider this as a sufficient answer to the numerous letters of application upon his table.

Miss EMMA HARDINGE will lecture in Troy on Sunday, July 18th. Applications for her services to lecture on week days in July, within a convenient distance of Troy, to be addressed to the care of Gen. E. F. Bullard, Waterford, N. Y.

Mrs. C. M. TUTTLE leaves for Saratoga Springs, N. Y., after the first week in July; and for the West on about the first or middle of August. Any who desire Mrs. Tuttle's lectures on the route of Buffalo, Cleveland, O., and the Southern Michigan Railroad, to Laporte, Ind., may address her at Saratoga Springs to 1st August.

Obituary Notices.

PASSED TO THE SPIRIT HOME.—In Warwick, Mass., June 25th, Mrs. MARY DAVIS, wife of Elijah Davis, aged seventy-eight years and nine months.

Sister Davis has for many years been a believer in spirit-communication. Several years ago, at the departure of her sister, the writer was conversing with her concerning the beauty and harmony of the spirits' home, and giving her an account of some manifestations that had previously been witnessed. Her answer was, "These are no new things to me." And during her last distressing sickness, her faith remained firm and unwavering. She longed to depart from this earthly form, having within her own soul a full assurance that she should inhabit a spirit-body, and should meet her dear ones that had gone before her to the spirit-spheres, never more to part; but to progress with them upward and onward toward the Supernal One, where all would be life, light and love.

Her aged companion and loving children may rest assured that she is not dead, only gone before, and is now not far distant, but will from time to time breathe words of peace and consolation into their sorrowing hearts. H. B.

Sister POLLY, wife of JOHN FELLOWS, Esq., of Andover, N. H., passed peacefully and hopefully from the lower to the higher realm, July 7th, 1858, having dwelt forty-eight years and thirteen days in a material form. Hers was a vigorous, free and active intellect, by which she was not only authorized, but required, to investigate the laws of matter and spirit, through which immortal life became a great and glorious reality. Hope of endless progression in Knowledge, Wisdom and Love, carried her safely over the transit which separates from the eternal main. Her fidelity in the relations of life, and an assurance of her continued love and presence, shed a healing balm over the loved ones who yet linger in the earth-life.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, JULY 17, 1858.

LETTERS RECEIVED.—S. Barry & Co., W. S. Wait, H. Foster, J. Clary, E. H. Goulding, M. T. Gardner, R. S. Cheney, J. H. Waite, I. F. Barry, E. Winchester, H. Hurd, M. A. Dean, O. Doolittle, L. Clark, Jr., H. L. Easton, E. W. Knight, A. Kissam, C. A. Leach, H. P. Osgood (Right), H. C. Whiting, J. Baldwin, Z. C. Smalley, W. S. Wing, T. S. Sheldon, T. Pudney, J. P. Averill, C. Partridge, C. Wood, H. Barber, E. Curtiss, J. Helme, J. Walton, J. Baker, E. W. H. Beck, F. L. Hager, H. Johnson, W. H. Palmer, H. Reed, C. W. Richardson, B. F. Newhall, L. Parker, B. Grout, J. Atkins, H. W. Ballard, E. Gay, E. J. Weaver, G. H. Mitchell, B. B. Sibley, M. H. Tuttle, E. F. Bullard, H. Winchell, F. R. Gridley, H. Snow, B. K. Browne, S. Albertson, H. Kelly, M. B. Ames, J. A. Dereau, A. Gaston, J. Thompson, E. F. Palmiter, J. N. Smith, S. Caudron, D. A. Lloyd, J. M. S., L. Moody, M. Griswold, L. T. Warner, A. Fuller, H. Davis, J. Elliott, D. B. Hale, L. Bache, A. Mackenzie, O. P. Hatfield, G. M. Marshall, O. N. Gilbert, E. E. Gibson, R. L. Samson, T. W. Grasmeyer, H. P. Fairfield, A. Couse, A. Paige, J. W. Kinnaman, Higgins Bros., G. Higby, J. B. Hastings, L. B. Simmons.

Miss A. W. SPRAGUE will speak at Felchville, Vt., the fourth Sunday in July.

Miss M. MUNSON has removed from No. 8 Winter street, and, in connection with Mrs. Jenness, taken house No. 13 Lagrance Place.

Miss SARAH A. MAGOUN, Trance Speaking Medium, will answer call for speaking on the Sabbath, or at any other time. Address her at Cambridgeport, Mass., care Geo. L. Cade.

GEORGE STEARNS, author of "The Mistake of Christendom," will answer calls, in any direction, to lecture on the various Impositions of Ecclesiastical Authority, as well as on the Rational Evidence of Life after Death, and Prospective Happiness therein. Address, until further notice, West Acton, Mass.

MEETINGS IN BOSTON.

SUNDAY MEETINGS.—MRS. FRANCES O. HYZER will speak in the Melodeon, on Sunday next, at 10 1-2 A. M. and 7 3-4 o'clock, P. M.

MEETINGS AT NO. 14 BROMFIELD STREET.—A CIRCLE for medium development and spiritual manifestations will be held every Sunday morning, at 10 1-2 o'clock. Admission 5 cents.

MEDIUMS IN BOSTON.

J. V. MANSFIELD, Medium for answering Sealed Letters, may be addressed at No. 3 Winter street, Boston (over G. Turnbull & Co.'s dry goods store).

TERMS—Mr. M. devotes his whole time to this business, and charges a fee of $1 and four postage stamps to pay return postage, for his efforts to obtain an answer, but does not guarantee an answer for this sum.

Persons who wish a guarantee will receive an answer to their letters, or the letter and money will be returned in *thirty days from its reception.* Charge for guarantee, $3.

No letters will receive attention unless accompanied with the proper fee.

Mr. Mansfield will receive visitors at his office on Mondays, Wednesdays and Saturdays. Persons are requested not to call on other days. 39 tf

Miss HODGES, Healing and Trance Medium, respectfully informs her friends and the public that she has removed to No. 19 Berlin street. 29

Miss WATERMAN, Trance and Test Medium, 142 Harrison Avenue. Hours, 9 to 12 and 3 to 9. Terms fifty cents per hour.

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Mrs. R. H. BURT, Writing and Trance Medium, 24 1-2 Winter street—Room Hours from 10 to 1, and from 2 to 7. 2—3m

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Interesting Miscellany.

For the Spiritual Age.

A LEAF FROM A LAWYER'S NOTE-BOOK.

About four years ago, a bright, handsome, intelligent girl, a farmer's daughter, left the little brown homestead in the heart of a valley in Vermont, for the great City. She was hardly eighteen, and the eager heart of youth wearied of the solitary mountains. She had an aunt in the city, married to a mechanic, and she stopped with her. After two or three weeks of constant searching, she obtained work in a shirt store. And here the strong, healthy, growing young woman, used to exercise in the mountain air, was shut up for twelve hours a day, day after day, in a dark, ill-ventilated, closely heated room, with a dozen other girls. Her day was spent in sewing, trying to forget that she had the headache, and trying not to listen to such conversation as she had never heard before. Her nights were passed in a lonely attic, the only chamber her aunt could afford, where her rest was broken by the disorders of a poor neighborhood. It was long before she earned two dollars a week, and then she was five or six weeks behindhand on her board bill. The clothes she had brought with her were old fashioned, and caused much observation and some sneers.

At length her aunt's husband lost his work, the narrow means of the poor household became still narrower, and the proud-spirited girl, unwilling to be a burden, left them. Her scanty wages were not enough to support life—and hard work, close confinement, insufficient food and mental anguish threw her into a fever. One or two of her shop mates took her to their poor boarding-house, and nursed her till she got well. Then where was she to go? What was she to do? She could get no work; she could get no credit. She had not the means to return home, if her pride did not prevent her; and she could not be a burden to the two poor girls who had already done their utmost.

Well, benevolent men whose shirt collars are so white that you can't see the tears that fell among the stitches—well, dear ladies, who have young daughters you love, and hope to see happy mothers—that daughter took the only course you left her.

Five months thereafter, those fine blue eyes looked round the lofty walls of the highest criminal court in the great City, with a wild unutterable anguish—a look that made me think of a frightened hare, more than of a human creature. There was no other woman's face in all that crowded hall. The learned judge sat on his lofty bench a great way off. She saw nobody but him—silent, cold,—poor man, he had heard many dreadful stories that day and was probably thinking of his dinner. The District Attorney was looking up the statute—*the Law*—that was to choke the heart out of this poor abandoned child. The lawyers were looking over their papers, and the crowd was gaping as it always gapes when a woman is to be tried. The clerk asked her to stand up;—she did mechanically, while he read in the clear monotonous voice of long habit, the awful indictment of which neither she nor any of the mere spectators understood one word. At last the reading was over; the kind constable beside her spoke for the poor distracted creature,—and said she pleaded not guilty. It wasn't true, for she said nothing; but may the innocent falsehood rest lightly on the good man's soul. He has two little daughters of his own.

"Have you any counsel?" rung through the room in the clear, dignified tones of the presiding Judge.

For the first time the unhappy girl found a voice; and in a tone of anguish that shook the heart said—

"Oh sir, I want my mother! Let me go home to my mother!"

The learned judge dropped his pen—his spectacles suddenly became very dim and wanted a great deal of wiping. The District Attorney fell back into his seat as if he was shot, and let the heavy statute book fall into the paper basket at his feet. The impartial jury fidgetted about in their seats, and one or two of the very sternest and the savagest aspect—it is curious how that class of gentlemen always get caught just so—were very busy pretending to wipe their noses, looking fiercely round the while, as if to knock down any one who should dare to think they were crying.

At this juncture, greatly to the relief of everybody, a young lawyer arose and announced himself as counsel for the prisoner. A word or two with her brought the human look back into her beautiful eyes. He seized the mysterious "indictment" and perused it with very great attention. In a few moments he found a "flaw"—which means, as I am informed, that some of the mysterious and incredible gibberish which the law declares necessary for the explanation of his or her crimes, to every man, woman, and child over seven years—had been accidentally left out on this occasion, by the learned gentleman whose duty it was to pile it together. After a lively discussion of a quarter of an hour or so, the solemn voice of the clerk was heard saying—

"Harriet Lane, the court order that you be discharged and go without day."

She immediately fainted away. By the time she had recovered her senses the court was adjourned, and the two savage looking gentlemen were travelling round among the crowd, making everybody give them a dollar apiece. The collection—no small one I assure you—was tenderly and delicately placed in the sick child's lap. A hand of the size and color of a smoked ham, gently lifted her from the bench into a carriage, and the fiercest looking of the gentlemen—he was the foreman—took her home to his good little wife. That was the first time that I ever understood why Mrs. Foreman thought her husband so good looking. I am sure I perfectly agreed with her. G. S.

An Angel Now.

A recent traveller writes that when he was walking on the beach of Brazil, he overtook a colored woman with a tray on her head. Being asked what she had to sell, she lowered the tray, and with a reverent tenderness uncovered it. It was the lifeless form of her babe, covered with a new white robe, with a garland round the head, and flowers within the little hands that clasped upon its bosom.

"Is that your child?" asked the traveller.

"It was mine a few days ago," she replied; "but the Madonna has it for her angel now."

"How beautiful you have it laid out!" said he.

"Ah!" she added cheerfully, "what is that to the bright wings she wears in heaven?"

HUMAN REASON.—Polished steel will not shine in the dark; no more can reason, however refined or cultivated, shine efficaciously, but as it reflects the light of Divine truth shed from heaven.—*Foster.*

EGYPTIAN MAGIC.

Monsieur Leon Laborde witnessed an exhibition at Cairo, of which he writes as follows:

The exhibitor, named Achmed, appeared to him a respectable man who spoke simply of his science, and had nothing of the charlatan about him. The first child employed was a boy eleven years old, the son of a European; and Achmed having traced some figures on the palm of his hand and poured ink over them, bade him look for the reflection of his own face. The child said he saw it; the magician then burnt some powders in a brazier, and bade him tell him when he saw a soldier sweeping a place; and while the fumes from the brazier diffused themselves he pronounced a sort of litany. Presently the child threw back his head, and screaming with terror, sobbed out, while bathed in tears, that he had seen a dreadful face. Fearing the boy might be injured, Monsieur Laborde now called up a little Arab servant, who had never seen or heard of the magician. He was gay and laughing, and not at all frightened; and the ceremony being repeated, he said he saw the soldier sweeping in the front of a tent. He was then desired to bid the soldier bring Shakspeare, Colonel Cradock, and several other persons; and he described every person and thing so exactly as to be entirely satisfactory. During the operations the boy looked as if intoxicated, with his eyes fixed and the perspiration dripping from his brow. Achmed disenchanted him by placing his thumbs on his eyes. He gradually recovered, and gayly related all he had seen, which he perfectly remembered.

This is merely another form of what the Laplanders, the African magicians, and the Schaamans of Siberia, do by taking narcotics and turning round till they fall down in a state of insensibility, in which condition they are clear-seers, and besides vaticinating, describe scenes, places and persons, they have never seen. In Barbary they anoint their hands with a black ointment, and then holding them up in the sun, they see whatever they desire, like the Egyptians.

FALLING FROM GRACE.

While reading a few of the "Revival Incidents," which have appeared in the papers lately, we were reminded of the following, which may be relied upon as strictly true:

In one of the towns of New Jersey, there lived a noted bruiser and boxer, who was the terror of his neighborhood and a stench in the nostrils of all honest folks. During the past winter he was brought to see the error of his ways, became converted and joined the church. After this he was mercilessly abused by the associates whom he had abandoned, and his new found virtue was put to many a severe test. Little wretches, who had never before ventured within reach of his powerful hand, now came about him as did the lesser beasts around the sick lion, and taunted him with impunity. After this had gone on some little while, and he was goaded almost to desperation, one day, in the street, he was surrounded by a number of his old acquaintances who began to irritate and harrass him, more industriously than ever. Drawing himself to his full height and baring his brawny arm, the quondam bruiser addressed the now terrified crowd with—

"If I ever *should* fall from grace, what a terrible lamming some of you will get, to be sure!"

We are happy to add that a wholesome dread of the consequences which would follow the new convert's fall from grace, has since protected him from molestation.

Grow Beautiful.

Persons may outgrow disease, and become healthy, by proper attention to the laws of their physical constitutions. By moderate and daily exercise, men may become active and strong in limb and muscle. But to grow beautiful, how? Age dims the lustre of the eye, and pales the roses on beauty's cheek; while crow-feet, and furrows, and wrinkles, and lost teeth and gray hairs, and bald head, and tottering limbs, and limping feet, most sadly mar the human form divine. But dim as the eye is, as pallid and sunken as may be the face of beauty, and frail and feeble that once strong, erect, and manly body, the immortal soul, just fledging its wings for its home in heaven, may look out through these faded windows as beautiful as the dew-drops of a summer's morning, as melting as the tear that glistens in affection's eye—by growing kindly; by cultivating sympathy with all human kind; by cherishing forbearance towards the foibles and follies of our race, and feeding day by day on that *love to God and man* which lifts us from the brute, and makes us akin to angels.—*Hall's Journal of Health.*

Who's Afraid.

"Sure thee does'nt think that it matters where our poor bones are put to, maister Phillip," says Dame Rosevear. "Thee does'nt believe that the speret ever comes back to 'em. I never trouble my head much with such doctrines. I think very much like old Saxton Will. When Irish Kitty threatened to haunt 'im if he did'nt bury her under the old yew tree, he tould the parson o' it.

'Well,' said the parson, 'I ain't afraid, are you?"

'No,' says Will, 'I ben't afread; for if her goeth to a good place, her won't want to come back; and if her goeth to a bad one, they won't let her.'"—*Blackwood.*

Man's Virtuous Temperance.

Men boast of being temperate eaters when they have the dyspepsia; of being chaste, when their blood is stagnant, their hearts dead; others of having learned how to be silent, when they have nothing to say; in a word, man calls the pleasures which escape him, vices, and transforms the infirmities which come upon him into virtues.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more on a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acids; but love and truth are the sweet juices.

No man nor woman either, is all devil. In every heart, ossified as it may appear, there is yet a spot, which the divining rod of humanity alone can discover, where lies the hidden fountain undiscernible to the up-turned eye of the self-righteous Pharisee.

Afflictions travel across the earth on errands mysterious, but merciful, could we but understand them; and the poet fashioning the likeness of them in some sad story, teaches the imaginative lesson of their influences upon the heart.

Never defend an error because you once thought it to be truth.

In argument, when convinced, yield gracefully.

For the Spiritual Age.

THE CORAL.

From an unpublished work entitled "Pearls from the Poets of all Times and Climes."

Low beneath the waves of ocean,
Up the coral toileth slow,
Heeding not the wild commotion,
Of its ceaseless ebb and flow;
Thro' the weary lapse of ages,
Yieldeth never to despair,
Tho' the watery demon rages
'Twixt it and the realms of air.
Now above the deep uprearing,
Slow, majestical its head,
Greeteth it the sunlight cheering;—
O'er it dews of Heaven are shed;
And the subject waves are bringing,
With a blind, submissive toil,
Earthy mould that closely clinging,
Turns the coral reef to soil.
And it riseth high and higher,
By the earthquake's hidden throe,
Still to Heaven approaching nigher
From its watery gulf below;
Till at last a verdant island
Standeth in its beauty there,
Where from valley and from highland,
Goeth up the voice of prayer.

—

Low beneath the sea of *Error*
Up the *Truth* is toiling slow;
Heeding not his waves of terror
Darkly surging to and fro;
Thro' the lapse of ages weary,
Yieldeth never to despair;
Tho' a darkness thick and dreary,
Shutteth out the upper air.
Now above the false uprearing
Slow its calm and radiant head;
Moral night is disappearing,
Where its holy light is shed.
And the wrongs of former eras,
Vanquished by its heavenly might,
Bring, transformed, their old chimeras,
Handmaids now of Truth and Right,
And it riseth high and higher,
With each strife of liberty—
Still to Heaven ascending nigher,
Heaven its summit's destiny!
Till it stands a mountain hoary,
Resting on foundations broad,
Over which a path of glory
Leadeth earnest souls to God. CALVERT.

LITTLE-VERD STREET, June 1858.

A SIMILE.

Slowly, slowly up the wall
Steals the sunshine, steals the shade;
Evening damps begin to fall,
Evening shadows are displayed.

Round me, o'er me, everywhere,
All the sky is grand with clouds,
And athwart the evening air
Wheel the swallows home in crowds.

Shafts of sunshine from the west
Paint the dusky windows red;
Darker shadows deeper rest
Underneath and overhead.

Darker, darker, and more wan
In my breast the shadows fall,
Upward steals the life of man,
As the sunshine from the wall.

From the wall into the sky,
From the roof along the spire;
Ah, the souls of saints that die
Are but sunbeams lifted higher. LONGFELLOW.

MERCY.

Mercy belongs to us from ancient days—
Yea—when the Human and Divine did part,
God left the boon of pity to the world,
And left it garnered in a woman's heart.

PROSPECTUS.

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"Spit, spit, spit;
Out the window, out the door—on the carpet, on the floor."

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